

Community

(FORMERLY CATHOLIC INTERRACIALIST)



(United Nations Photo)
See "Cover Picture," page 2

Chicago's Interracial Suburb

Sisterhoods Dropping Racial Bars

Civil Rights Riders -- A Dilemma

Ten Cents

September, 1955

The Community Builders

FRIENDSHIP HOUSE STAFF WORKERS-ON-LEAVE, Frank Broderick, writes from Vietnam:

"Actually the situation of the refugees is from fair to good. Thank God, they came over in communities and thus retained the only social structure on which men can build a vital civilization. Our job is to set up cooperatives of fishermen and farmers so they can better integrate into the economy."

NEW NAME ON MAST HEAD

The new name on our masthead aims at the kind of thing Frank is talking about. Through their dispersion, the Vietnamese have been able to keep a structure of **community**. It has eased one of the most difficult trials a group can suffer. That is not to say that the refugees' lot does not have to be improved. But it is to point up again the basic need that people have for a sense of belonging and of sharing life and experience, even difficult experience.

DISUNITY—NOT COMMUNITY

The average Negro in Chicago has material comforts unknown to the Vietnamese refugee. But looking at his city and his country in September 1955,

how much can he feel that he belongs. Picture, for example, the Negro family living in Trumbull Park with a neighborhood seething with hatred around it. Think of the twelve-year old member of South Carolina's champion Little League baseball team and the concept of "community" he has had a chance to experience this past month. He and his team members were barred from competing in regional and national games because 55 white teams refused to play a Negro team.

THE TASK BEFORE US

Facing up to the little and big problems around us, one important task becomes clear. It is the job of working in the place that we are, in the groups to which we belong to discover how they can be transformed into communities.

We can't have a blueprint for our job, but we do have truths from which to start. The fundamental one is, quoting Yves Montcheuill, "the Church is the organ through which love which creates communities is introduced and propagated into the world. She is the life of the Trinity extended to earth and shared by men." **Living the life of a Christian means being a community builder.**

Slum Clearance May Stymie Integration

"SLUM CLEARANCE LOOMS as the new process by which equality in education may be frustrated," notes Charles Abrams in a recent article in the *New Leader*. Begun as a much-needed reform, it has often degenerated into a slogan-surrounded myth, defeating the very aims the original sponsors had for it.

A pattern of school desegregation by law and segregation in fact exists in many northern cities through residential segregation. The pretext of housing improvement or neighborhood redevelopment has in many instances re-enforced this pattern.

HOW THIS WORKS

A look at many of our cities will show how this works. The three groups moving in to take jobs once filled by immigrants have been Southern Negroes, Mexicans and Puerto Ricans. Their coming has been more or less concurrent with the opening of the suburban "frontier." The newcomers, identifiable by color, were not welcomed

into suburban areas. In fact, as Mr. Abrams puts it, "realtors, neighborhood improvement associations, suburban scandal sheets and the Federal Housing Authority all adopted the theory of Gresham's law of neighborhoods. The poorer-heeled automatically drive out the better-heeled."

Consequently, the minority population coming into the city stayed there. The middle income white families went out and stayed out. As the movement toward slum clearance gained momentum, it became more and more the partner of private speculative development. The new migrant no longer had tenements built for him at the price he could pay. He began to be more tightly hemmed into the constantly diminishing supply of slums. Rents mounted. Overcrowding became a more serious problem than bad housing, and in many cases, homes owned by the poor were lost in the process of demolition. Public policy got swallowed up in the move toward slum clearance and the

actual need for more homes was forgotten.

SOUTHERN TRENDS

In Southern cities as they now stand, the process of segregation by residence is more difficult. The tradition of "checkerboard living," as Robert Taylor, Chicago housing expert puts it, makes it so. But, warns Mr. Taylor, recent trends in building in the South are moving toward the suburban pattern, with the denial of new suburban homes to Negroes. A guise of clearing slums and rebuilding neighborhoods here could well become a subterfuge

for retaining segregation in public schools.

Housing is a key area to be watched and worked on as we move toward making integration of public schools a reality.

(Charles Abrams is acquainted with housing problems as are few men in the United States. His article "Public Housing Myths" (*NEW LEADER*, July 25, 1955) quoted above and his recent book, *FORBIDDEN NEIGHBORS*, ask for a re-examination of Housing programs, and a "renewal of the spirit which originally brought public housing into focus and responsibility.")

Civil Rights Riders -- A Dilemma

ALTHOUGH SOME 95 BILLS were submitted in this session of Congress, aiming at achieving racial equality in various fields, none of them were passed. The last Federal civil rights law was enacted in 1875; the last time such a bill even passed one house of Congress was in 1950.

Viewing such a discouraging record, leaders of the fight for civil rights legislation have switched to a new tactic: that of attaching civil rights provisions as "riders" on other, necessary pieces of legislation. This forces the anti-civil rights elements to choose between accepting the bills containing civil rights provisions, or rejecting them and depriving their country of needed legislation.

THE NATIONAL GUARDS

An amendment to the Military Reserves bill was offered by Representative Adam Clayton Powell of New York, forbidding the transferring of reservists to segregated National Guard units. The amendment was voted down and the Reserves bill which finally passed, excluded the National Guard issue altogether. The President, though signing it, criticized the new law as inadequate. The Administration originally favored maintenance of the present segregated pattern in the National Guard. Civil rights leaders, however, pointed out that under the Administration's proposal, our country would actually be getting less military efficiency than it could have, because of the waste and duplication involved in maintaining segregated Guard units. Said Clarence Mitchell, director of the Washington bureau of the NAACP:

"We shall never agree with anyone, not even our great President, who tells

us that we must not make an all-out effort to contribute our skills and abilities to the defense of the country in an emergency."

PUBLIC HOUSING BILLS

Amendments were also unsuccessfully proposed for Public Housing legislation, which would withhold funds from segregated housing. A large proportion of government-owned and government-assisted housing is still maintained on a segregated basis. Civil rights leaders point out that the taxes for these developments are imposed on all Americans alike, yet many Americans of minority racial groups never benefit from their contributions to the government.

SCHOOL AID

Congressman Powell further proposed an amendment to the School Aid bill, prohibiting aid to any school district which maintained segregation. This also failed of passage however, and Congress adjourned without taking action on this urgently-needed legislation. A possible compromise to the school aid stalemate was proposed by the organization, Americans for Democratic Action. Noting that the Supreme Court in its recent decision took the gradual approach toward the implementation of school integration, the ADA proposed that Federal school aid should be on the same basis.

HOPE OF ULTIMATE SUCCESS

Although this session of Congress saw complete failure on the civil rights front, leaders are hopeful that their strategy of attaching "riders" to other pieces of legislation will eventually prove successful.

—Tom Suess

COVER PICTURE

The children pictured on the front cover form a miniature world community. They are children of delegates from all over the world attending the International School of the United Nations in New York. A little girl from West Africa may play dolls with her friend from Poland, and a boy from Pakistan may race his train with his classmate from Argentina. From their nursery days the children are aware that the world is a community of nations.

Rev. John LaFarge, S.J. says:

"COMMUNITY Looks in Two Directions

- To the Religious Community of the Parish and the Mystical Body
- To the Civic Community of the Neighborhood, the City, the Nation and the World."

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"How's That Again?" Department

(Photo—Courtesy, Elroy Davis)

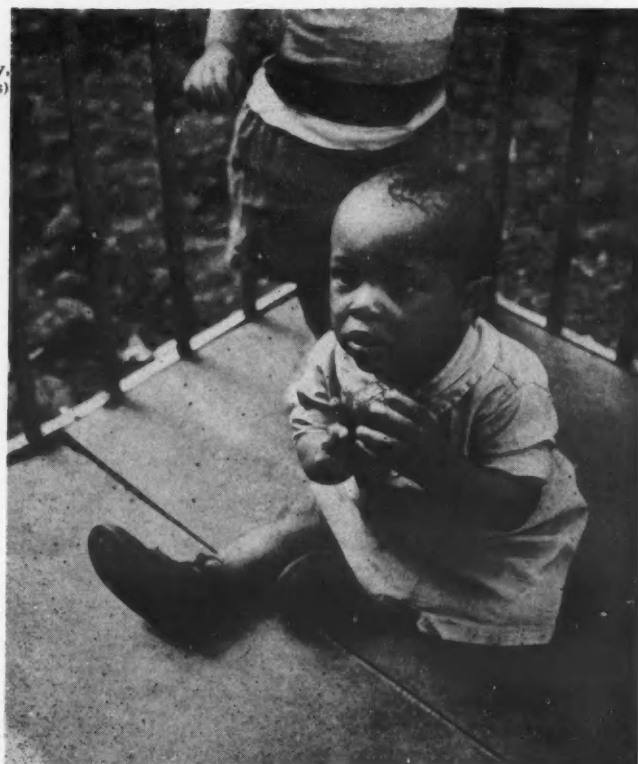
"ME?

DO WHAT

TO WHOSE

PROPERTY

VALUES."



COMMUNITY

Chicago's Interracial Suburb

A community faces up to the task of integration and finds "it isn't hard."



(Photo—Courtesy, Bernard Fishman)

A picnic after the "work bee" this past Decoration Day. In the foreground is the Ken Williams Family. Herman Wills, standing in the rear, surveys the picnic scene.

WHEN PEOPLE THINK OF CHICAGO and race relations two things come to their minds—Cicero and Trumbull Park. Yet for some time we've been hearing about a peaceful interracial cooperative community out in the western suburban area.

This community has gotten almost no publicity precisely because it was so quietly integrated. I wanted to find out more about it, so I called Herman Wills, present president of York Center Community Cooperative. The result was an opportunity to see the "Co-op" and visit with Bern and Ruth Fishman in the home they are building.

AN HOUR FROM "THE LOOP"

"We've been out here since last fall," Bern Fishman told me as he drove me from the Westmore station. "We heard about it nine years ago. But it took us about four years to join the cooperative, and about the same time to build to a point where we could move in. It took a long time to decide the ride to and from Chicago each day would be worth it." (I had taken the Garfield Park subway to the end of the line, and the Aurora and Elgin on my twenty-two mile trip out.)

GUIDED TOUR

A mile and a half from the station we came to the big black and white sign indicating the entrance to the cooperative, and started down Co-op Road. "These first two acres," Bern noted, "are zoned for commercial use because they're close to Roosevelt Road." He went on to explain, in guided tour fashion, "If it weren't raining, there would be people out working on their houses. That's where Herman Wills lives. The Brethren parsonage over there went up in a hurry. Many of the Brethren helped in the building. I gave them a few hours myself."

"The house with the greenhouse is the Rosenblooms. It's contractor-built. He works with International Harvester. You can tell Glen Kinzie is one of the early settlers. His yard is all landscaped. The Okamotos live here. She works at Chicago Housing Authority. Ray Kitterman's a carpenter, so he built his house completely."

As we drove down Community Drive and around Rochdale Circle, I got an idea of the unified plan for the site. And I learned from my host of great variety—in people, occupations, home plans, and building methods.

RANCH OR MODERN STYLE

I asked if there were any restrictions on building style, and was told that each builder checks plans with the resident architects, John and Jean Wehrheim and with the Cooperative Board of Directors. The first builders were permitted to choose any architectural style, and they chose, for the most part, one-story, basementless houses, either ranch or modern style. Designs that harmonize with these are recommended. Most of the houses run between \$18,000 and \$20,000. There's a minimum size of 800 square feet for one-story houses.

Exteriors are primarily concrete block, brick veneer and wood siding. I had read that the house that is the only one of its kind fits into York Center inconspicuously. No two houses seemed placed on their lot in the same way. Many are in the process of going up.

NEW APPLICATIONS

"Only this morning another family applied," commented Bern, who is this year's Vice-President of the community. "They are a Negro family who heard about us through the Chicago Defender."

Several plots of land have been added since the original group got together. Some of the residents are afraid that the community could get too big. Others feel that, though they'd rather see new cooperatives get started, they should try to welcome interested families until new ones are started. There are no home sites available at present.

OVER PIE AND COFFEE

Circling back around Rochdale, we stopped at Fishman's ranch style home. Ruth Fishman greeted me at the door and almost immediately asked me how I liked my coffee, iced or hot. "We're on vacation," she told me. "Our two girls are at camp."

Over apple pie and hot coffee, we settled down to a sheaf of papers—articles, by-laws, meeting programs, and the Clarion—the mimeographed community newsheet. I found however that my hosts' talk of life at York was much more interesting.

DREAM OF LOUIS SHIRKY

The community was the dream of Louis Shirky, a member of the York Center Church of the Brethren. He visualized a community of high spiritual and moral values where people of "neighborly consideration and good

will" could enjoy the "greatest liberty and freedom."

When a farm near the church was up for sale, Shirky collected a group of 14 families from the Church of the Brethren and from employees in cooperative businesses in Chicago. Together they raised the purchase price of \$30,000. This was in 1944. By 1947 when the first family moved in, a State cooperative charter had been obtained, roads were in, and water had been made available through the completion of a large central well and pump.

SHARING—COOPERATIVE STYLE

"Our water costs run about \$2.80 a month," Bern told me. "We have the advantage of having a central water softener and soft water too. One of the questions decided at a recent meeting was whether to have a flat rate or meters. Those of us who used the most water seemed to want meters. We finally agreed not to have them."

"I feel a real responsibility toward sharing vegetables now," Ruth added. "We've been watering our garden so often. We do a lot of sharing—in fact we have gotten our raspberry bushes and practically all our plants from neighbors. Our twelve-year old thinks it would be good to have a cooperative garden. One family, as she puts it, could learn all about raising corn one year, another potatoes." A bulletin board to notify others of produce, needed and available, would be a good idea, the Fishmans think. They, the Stouts and the Okamoto's own a power-mower together.

RESTRICTED TO COOPERATORS

From the beginning, the founders had the idea of selecting residents who agreed on cooperative objectives; there was to be no selectivity as far as religious beliefs, race or color. The present community includes members of at least five Protestant denominations, Catholic and Jewish families, and some non-church goers. Church of the Brethren members make up approximately 30 per cent of the group.

The Fishmans were not sure about the exact racial composition of the community, percentage wise. One article they gave me indicated that there were presently nine Negro and several Japanese families. There are several interracial couples, Negro-white and Oriental-white.

NO QUOTAS

At one of the meetings, Bern said, some type of quota system on residents was discussed. It was talked over, pro and con, and ideas were expressed almost down to "how many Hungarians can we have." But the group finally agreed that any limitations besides those of interest in cooperative living and willingness to work with it were impractical and probably ridiculous.

"TWO INCIDENTS"

We got around to the topic my hosts knew I was interested in, easily—has

the interracial aspect of the community presented difficulties?

Two incidents have occurred which may give some indication of animosity from the outside. One was the throwing of a stone through the window of one of the Negro homes last Halloween. The other was a cross-burning, on the eve of July 4 this year, in front of the home of a Unitarian member. Two shots were fired into the home.

"We've taken them in our stride," Ruth says. "The children seem to take them much easier than you might expect."

Considering the two and one half years Negroes have lived in the project, these two incidents represent remarkably little hostility from the neighboring white suburbs.

COOPERATIVE PROTECTION

The community has taken a responsibility and some concrete steps toward protection in the future. In cooperative fashion, they have organized patrols, particularly for holiday times. Three deputy sheriffs have been appointed, and the lighting in the area is being improved. But they have analyzed the situation as an expression of hatred on the part of an individual rather than that of any kind of an organized group. They haven't allowed it to intimidate them.

PROPERTY VALUES UP

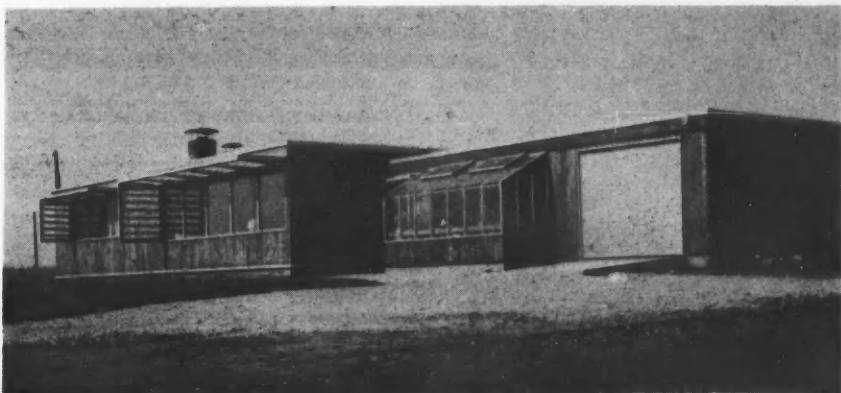
According to Bern, there probably wasn't too much thought about having Negroes in the community, one way or another, in the beginnings. A Japanese family joined the cooperative in its earliest days.

Some years later, when a Negro family applied, a few families objected. They dropped out. Glen Kinzie is quoted as saying about this, "That was one thing that put the community over. We began to draw a class of people willing to sacrifice to make it succeed." Property values have gone up in the area. Lots selling for \$500 to \$900 in 1947 now sell for \$2,200.

INTEGRATION IN THE SCHOOL

A year ago, the first Negro children entered the Westmore Elementary School. One of the matters speculated upon by the members was whether or not to talk over their entrance with school authorities ahead of it. A decision was made against this, and all has gone well.

The principal of the school, Ruth says, seems to have welcomed the opportunity to make integration work. He was most helpful, several years back, in stopping an attempt to redistrict York Cooperative out of the Westmore school area. While no Negro children were going to the school at the time, it was known that there would be several in a year or two. The motivation back of the move, it was felt, was to keep Negro children out.



(Photo—Courtesy, A. E. Rosenbloom)

The home of the A. E. Rosenblooms in the York Center Community Cooperative.

Views

"Not for Sale -- We Like Our Neighbors"

These are the words printed on a number of signs which appeared in home windows in Teaneck, New Jersey, recently. The signs were the answer to an attempt by some Teaneck real estate dealers to "panic" the neighborhood into sudden selling, as a result of the purchase of homes in the section by Negro families.

Assisting in the "Not For Sale" campaign was the Urban League of Englewood. Said the Urban League's executive secretary, Mrs. Nida Thomas, "We do not want to see a new all-Negro

segregated area and we believe that property values will remain high and unaffected if white and Negro families now living here can become fully integrated."

The Teaneck civic conference, was organized to coordinate activities of the neighborhood groups. Although realizing that they do not have complete cooperation, leaders of the campaign feel that they can make headway if they can prove that home values in the area do not decrease because of integration.

Stepfather Adopts White "Son"

In its ruling in favor of the adoption the court declared, "Nor can denial of adoption rest on the distinction between the 'social status' of whites and Negroes. . . . That factor alone cannot be decisive in determining the child's welfare. . . . The child is living in the happy home of his natural mother and stepfather, receiving the same loving care they give to the two children born into their marriage. That it is in the best interests of the child to live in that home with his natural mother is obvious. . . . Hence denial of adoption can only serve the harsh and unjust end of depriving the child of a legitimized status in that home."

Following the state park desegregation ruling by one day, on July 8th, the Appellate Court in Washington, D.C., ruled that the Negro stepfather of a white boy may legally adopt the child.

In reversing a District Court decision, the appellate tribunal rejected the trial court's contention that the adoption would deprive the boy of the "social status" of a white person.

The child, now six years old, was born out of wedlock to white parents in 1949. The mother married the Negro stepfather in 1951 and two children since have been born of the marriage.

Chicago Radio-T.V. Limit Racial Incident Broadcasts

News directors of Chicago's nine major radio and television stations have agreed upon a program to eliminate the use of inflammatory statements in reporting racial disturbances. The program's purpose is to minimize the danger of attracting additional participants to the scene of such outbreaks. The need for such a program has been dramatized by the twenty-odd months

of racial trouble in Chicago's Trumbull Park public housing project.

Mr. Francis McPeck, executive director of the Chicago Mayor's Commission on Human Relations, who is directing the program, said he hopes to see adoption of the Chicago plan in major cities that face similar tensions throughout the country.

Tax-Exemption Threatened for Discriminating Illinois Hospitals

Hospitals in Illinois that deny admission and use of their facilities to any person because of race, color or creed will now lose their tax exemption privileges, under a bill signed by Illinois Governor Stratton on July 12.

As originally drafted the tax exemption would have been automatically revoked upon proof of discrimination. As amended and passed however, the law provides that anyone claiming discrimination must institute and win a lawsuit against the offending hospital.

No 'Private Owners' Dodge for Virginia Park

Federal Judge Walter E. Hoffman ruled on July 7th that the State of Virginia cannot deny Negroes the use of Virginia's fashionable Seashore State Park.

In the expectation that the state would attempt to evade the ruling through the subterfuge of leasing the park to a private operator, Judge Hoff-

man's ruling also provided even under private operation, discrimination would be forbidden.

He said in his decision, "The contention that a normal lessor-lessee relationship should be permitted in leases of public property must give way to the constitutional rights of the citizens as a whole."

—Tom Sues

Chicago's Interracial Suburb

(Continued from page 3)

SUBTERFUGE, NOT VIOLENCE

Some observations have been made on this attempt at school segregation, comparing it to the violence that has taken place in several other suburban areas when integration has been attempted. One is that the same animosities are present, but that the expression of them, in this heterogeneous, "white-collar middle-class area," is more apt to be subterfuge than violence.

"IT ISN'T HARD"

Jane and Mary Fishman, who attend the Westmore school, have met occasional comments from schoolmates. Jane reported that one of her friends asked her, in a somewhat surprised way, "Do you like living with Negroes?" Her reply was, "It isn't hard."

"I began to worry that I might have trouble several weeks ago after I planned an excursion to the local swimming pool for my girls and two Negro children," Ruth told me. "I called the pool and asked them about it. We had no difficulty whatsoever."

JUNIOR ROOFERS, INC.

Working together has been the unifying bond for the community rather than race or religion. "I really don't know the religion of many of the people here," Bern says. "But I've worked with the good share of them."

When I asked how cooperation on the house-building worked out, Bern explained the labor bank. "Every hour of work you give gets credited with the bank. When you need help you call on your credit. Several of us have formed a 'junior roofers cooperative.' To date, we've done four roofs. It is amazing how much I've learned."

ADVICE IS ALWAYS FREE

"You get a good idea of the differences in people working with them,"

Ruth added. "Advice is always free. Some people charge for extra help. Others don't."

Bern hasn't done any work for the co-op from his own profession—he is a statistician. But other members do, if they happen to qualify for a particular need. Ray Kitterman, Bern admits, has given him at least 20 hours of free carpentry advice, in addition to helping many others.

20TH CENTURY TOWN-MEETING

At an annual meeting, a sort of twentieth century version of a New England town meeting, the Board of Directors and the officers for the year are elected. The annual budget is decided upon for the year, and the hours of work needed by the community are divided. During 1954-55, the budget for each family was \$20. The annual work levy was ten hours.

What kind of community work do you do, I asked. "The only community work I've done is hay-raking the first Decoration Day we were out," Ruth told me. "Bern has done a lot of things—landscaping, fixing the playground, mowing grass. Last Fourth of July they worked on culverts and lines for the water system."

HOLIDAY WORK BEES

The three summer holidays, Decoration Day, Fourth of July and Labor Day are always community days. In the morning, there are work bees. At noon, there's a picnic dinner. Games or more work sessions are planned for the afternoon.

THE MITTEN TREE

Another holiday tradition that is growing up at York Cooperative is the "mitten tree" at Christmas time. Each child brings a pair of mittens to decorate an evergreen in the shelter belt

area. Songs are sung, and the usual Christmas treats are given out. The mittens are later given to the American Friends Service Committee to distribute to needy families.

WHAT ARE THE DRAWBACKS?

We drove back to the station, still talking "cooperation." The time the Fishmans gave me, and their helpfulness was a good example of it in action.

To my surprise I found, as I mulled over the visit on the hour and a half trip home that I had failed to ask one of the things I'd been most interested in finding out—what are the drawbacks—what are the hard parts of living in a cooperative community?

But I had gotten some answers. I recalled Ruth's comments, "one good thing about Co-ops is that you disagree without getting mad," and "the biggest complainers may turn out to be the people who haven't struggled through building themselves."

A letter to the Clarion editor gave me another realistic insight. It asked for food at meetings "to help keep them more relaxed" and went on, "we speak of peace in the world—how can we have peace in the world if we do not try to have peace among ourselves by compromising occasionally if we can't have our own way."

COOPERATION PAYS OFF

Quite obviously, life at York Community Cooperative is not "pie in the sky." There are always many problems to cope with, and there are always questions being solved. But the cooperative is paying off dividends to the families that are willing to work and gamble with it. And probably the least of these are the material ones.

—Betty Schneider



Sister Bernadine Marie is professed into the order in Milwaukee on July 12.

Chicago's Northwest Suburbs Greet Friendship House Group With "No Swimming"

THE WEATHER WAS SWELTERING and all we wanted was to get into the nearest lake and cool off.

A carload of Friendship House staff workers and vols set out to find it. The thoughts of the water became more inviting the closer we got to the lake. (A flat tire on the way made us hotter and more anxious.) It was the last weekend of the Friendship House summer school which was being held at Childerley Farm, thirty miles northwest of Chicago. A look on the map told us that there were a number of lakes in the area and we should have no difficulty in finding one.

"PUBLIC" BEACH IS "PRIVATE"

The first stop was Lake Zurich. We parked near one section of the beach but were promptly told to move on—this section was private, but, the man assured us, across the lake there were places for the public. We went around the lake and trotted through the gate toward the beach. A rather non-plussed looking lady asked us where we were going. "This beach," she said, "is reserved for private parties, . . . booked weeks in advance," she hastened to add. Delores Price informed us as we walked to the next "public beach" that she had been to the "private parties only" beach with a group of public citizens on a spur of the moment beach party only a year or two before. They had just paid their money and gone in to swim with no questions asked.

At the next beach the proprietor simply yelled, "You can't swim here," and

retired into his restaurant. We followed him to find out more of the details. He was not very talkative, but finally said that to his knowledge there were no public beaches around Lake Zurich—all reserved for club members or residents of the town or some such category.

Now we were beginning to realize that the real reason we were being refused was that one of the boys in our group was a Negro. We tried to put this out of our mind though and set out for another lake or for a beach along the Fox River. Not being too familiar with the area we never got to either, but we found out later that it was probably just as well that we didn't find them. It would have been the Lake Zurich story all over again, for we finally got to the bottom of things in a conversation with a state trooper.

"LOTS OF PLACES"

We were on our way home, a bit more tired and much hotter than when we had started, and had stopped at a garage to get the tire taken care of. The state trooper was sitting in his car when Delores and I approached him to find out if he would have any ideas about a place where the "public" could swim; the boys were in the garage seeing about the tire.

"Why there are lots of places," he said, "Lake Zurich."

"We were just there," we said. He looked a little puzzled.

"Would it make any difference if

there was a Negro fellow in our crowd?" His face cleared.

"Lady," he said, "that's different. You won't find any place to swim in any lake around here, or in any beach along Fox River. You might try some section of the river where you jump off of the bank, but I wouldn't advise it—too dangerous."

"SOME OF MY BEST FRIENDS"

Our look must have made him feel a little uncomfortable.

"That's just the way people feel around here," he said. "Now I think 'they' are okay. 'One' of them was a buddy of mine in the army—slept next to me. But," he added, "I wouldn't ride with 'one' on duty."

"Why not?", we asked.

"Well," he said, "it's the Southern truck drivers. It's not good for public relations to have 'one' of them stop a truck driver who is prejudiced. I just wouldn't want to be mixed up in it. Of course usually we don't have any problem like that. 'They' are assigned to the South Side of Chicago, around Blue Island, where they deal with their own people!"

We told him we didn't feel this was a very reasonable basis for assigning state troopers.

"Well," he said, "you can't rush these things. It is going to take a hundred years to work this out."

It seemed unbelievable. Just a few weeks before we had been through some of the Southern states and the

double signs had revolted us. In coming back to Chicago, while we knew it was not the promised land, still we had told ourselves, things were much better. At least "public" places did have to accommodate all and serve all customers equally. Yet here just a few miles outside of the city we realized it was practically impossible for a Negro to find a place to swim.

TESTING THE CHARTERS

The story was confirmed by a call to the Illinois Commission on Human Relations. Swimming pools and beaches are particularly hard to pin down. Most of these places have charters wherein they state that they are for members only, or just for the town's residents. Of course they often cannot support themselves with just this clientele so they open for the general public, except when the general public has a dark skin. Then they pull out their charter and point to the "members only" clause.

What can be done? Groups that would test various places with an all-white group first and then an interracial group and quietly call the managers attention to the inconsistent use of the "members only" clause might help considerably. The Commission could use such instances for an opportunity to talk to the management. Meanwhile we are sticking to Lake Michigan; it seemed like such a friendly, democratic lake when we got back to Chicago, characteristics we had never noticed in a lake before.

—Ann Stull

Sisterhoods Dropping Racial Bars

SIX YEARS AGO A NEGRO GIRL who wanted to enter a religious order in the United States had only 21 sisterhoods from which to choose. Today she has a choice of 188 religious order which have definitely stated that they will not bar anyone for racial reasons, and perhaps a great many others which have not officially stated their policy. It is obvious that a great change in attitude has taken place among religious in the past five or six years.

TWO SURVEYS

In an article entitled "Sisterhoods and the Negro," in the March, 1955 issue of *Interracial Review*, Rev. Raymond Bernard, S.J. gives the results of two separate surveys made by him. Father Bernard's questionnaires were not sent to the all-Negro orders. His figures reflect the changes taking place in traditionally all-white orders. The first survey of these orders was completed in December, 1951 and the second in August, 1954.

The replies to each survey were classified into five groups:

- Favorable—that is, the order has accepted qualified Negro girls or will do so.
- Unfavorable—that is, the order has not accepted Negro girls and will not do so.
- Doubtful, that is, the order isn't clear but probably wouldn't accept Negro girls.
- Unsettled, that is, the policy is officially open to either decision should an occasion arise.
- Policy Omitted, that is, the order made none of the above four choices and thus was considered to be "really the most undecided."

The totals in the 1954 survey were as follows: Favorable, 188; Unfavorable, 18; Doubtful, 5; Unsettled, 129; Policy Omitted, 18.

NURSING ORDERS

According to Father Bernard the greatest change in policy since 1951 has come about in the nursing and hospital institutes. In 1951 only two orders indicated a favorable policy. By 1954 this number had risen to 17. In 1951 this group was thought least likely to change their policies since they had a low favorable total, a high unfavorable and a high rate of unreturned questionnaires.

Father Bernard puts forth two speculations as to why this change came about. Perhaps the critical shortage of nurses has brought about a re-examination of policy. Or perhaps a survey made to determine the admission policy of Catholic hospitals, which also included a question regarding admittance of Negro girls into the congregation, may have stimulated a re-evaluation of both policies.

TEACHING ORDERS

A remarkable change was also noted in the teaching orders. In 1951 only 39 orders accepted Negro applicants, while the 1954 survey revealed that 107 orders now have a favorable policy. The unfavorable total for teaching orders dropped from 19 to seven. However, there are still 105 orders whose policy is "doubtful," "unsettled officially" or "policy omitted."

GEOGRAPHICAL CHANGES

Father Bernard notes some geographical changes which became evident in a comparison of the two surveys. In contrast to 1951 when no Southern state reported having any professed Negro nuns, the 1954 survey revealed that there are now two each in Alabama and Texas. In addition, a Louisiana convent expects a Negro postulant soon.

The comparison further reveals that the rate of change is greater in the Southern United States than it is in New England.

Both the surveys revealed that the general Midwest is the most favorable area. The figures for 1951 were 56 favorable, 16 unfavorable and 26 doubtful. In 1954 they had shifted to 75 favorable, 6 unfavorable, 42 doubtful and unsettled, and 3 omissions.

Father Bernard also notes that the Pacific Coast region was widely favorable both times.

NEGRO APPLICANTS BRING UP QUESTION OF POLICY

In his comment on the rapid increase in favorable policies, Father Bernard mentions the fact that as the less restrictive policies become publicized, more girls are making application. This in turn has the effect of bringing the policy of many orders up for discussion and decision. A great many of the orders who were "unsettled officially," answered that they have never had a Negro applicant and hardly thought they could refuse a qualified Negro girl.

This recent relaxation in "restrictive" policies undoubtedly accounts in some part for the 400 per cent increase in Negro nuns from 1951 to 1954 in traditionally all-white orders. The profession of Sister Bernadine Marie in the School Sisters of Notre Dame which took place in Milwaukee in July (see picture opposite) is no longer the rarity it was even five years ago. Today there are 40 professed sisters, 23 novices and 13 postulants of Negro ancestry among the orders surveyed. Father Bernard concludes from the results of his two surveys that the future is very hopeful for increased relaxation of racial bars in sisterhoods here.



(Photo—Courtesy, Elroy Davis)

into the order of the School Sisters of Notre Dame Milwaukee on July 11.

Portland Showboat Minus Stereotype

LIKE MANY LARGE CITIES of the U.S. Portland has a group which produces "musicals under the stars." This is certainly a commendable addition to any community but what makes the Portland organization worthy of a hearty pat on the back is its successful production of "Showboat" minus the stereotype.

AMERICANA WITH BIAS

"Showboat" is the musical play taken from the book of the same name by Edna Ferber with music and lyrics furnished by Jerome Kern and Oscar Hammerstein. The old river showboat was worth preserving in this form, but the book was done in much the spirit of the era in which it was written. Unwittingly a piece of Americana became a force in the perpetuation of the stereotyped Negro.

When the directors of the Holiday Bowl in Portland began rehearsals they were sensitive to this situation and appealed to Negro members of the cast

for help in changing the script. Further assistance was requested and received from the Urban League of Portland.

"OL' MAN RIVER," REVISED

The original script was studied and suggested changes included the deletion of the words "nigger" and "darky" from songs and dialogue, with the substitute of acceptable phrases. A line in the song, "Ol' Man River," which was originally written "Niggers all work" was changed to "Here we all work." And the phrase "white man boss" was changed to "big man boss."

The original plan of having two choral groups, one Negro and the other white, was discarded and a single integrated group was used. Singing in an integrated group was a new experience for some of the chorus members and one of them commented, "this is the first time I have worked so closely with Negroes, and it has been a wonderful experience."

INTEGRATED NIGHT CLUB

To their credit, the producers went even further than the specific suggestions in integrating the cast. In the second act both Negro and white patrons occupy tables for a 1905 New Year's eve celebration in a Chicago night club scene.

Two long-time friends of Portland Friendship House were included in the cast of the production which ran for fourteen performances. Earl Winchester played the part of Joe in which role he sang the famous "Ol' Man River" and Leroy Patton, who was recently discharged from the Army, sang in the chorus.

TWO ORCHIDS

The Northwest Clarion had this to say: "The whole production is highly meritorious, both from the standpoint of exemplifying good race relations, and from its high standards in talent and production. It has met with praise

from both public and critics."

This is another illustration of community cooperation which was implemented by constructive and positive action.

—Eugene Huffine

The neighborhood of today is seldom a community in the sense of the Latin root word, which meant fellowship.—Robert Sensor, Sign.

SHREVEPORT HOUSE CLOSES

After seventeen months of operation in Shreveport, Louisiana, Friendship House closed its doors on July 31. Its staff, Mary Dolan, Larry Pausback and Diane Zdu-nich returned to Chicago.

New York Harlem Rent Raise

A MAN QUIETLY entered our library last month and served us with a precept stating that the rent on our Lenox Avenue store front will be \$500.00 a month beginning September 1st. We have been paying \$74.50.

Our store is on the ground floor of a four story substandard tenement building which was condemned by the city three years ago and has been waiting since for the wrecking crew. Last winter a portion of the ceiling fell and we have often had to rig up buckets and pails to catch leakage from the ceiling in the rear where we've set up our office. Rats come and go as they please. We worry about sudden fire when leaks start near the exposed wiring of a lighting fixture. There are at least thirty small children in the building.

A short while ago a heap of garbage and debris leaning against the rear of the building caught fire and reached into our back window. The Fire Department came in time.

"OUTRAGEOUS," "INDECENT"

Our increase in rent notice came as a mild surprise. Although city officials and housing people who approve of our work in organizing tenants have labeled our landlord's action "outrageous" and "indecent" we who have been in on the pick and shovel work of organizing know how commonplace are "outrages" and "indecencies" effected.

The fact is our landlord may set whatever rent he chooses for his shabby rundown store since it has been decontrolled and is outside the jurisdiction of the State Rent Commission. His attempt to extort from us \$500.00 monthly to continue our work for community in this depressed neighborhood might indicate the measure of our effectiveness.

VIOLATIONS AND FINES

The tenants organized by Friendship House last winter made their voices heard. Our landlord was brought before city courts and charged with violations on fifty odd buildings. He was fined several thousand dollars and suffered from newspaper publicity.

Winter is near and Friendship House workers will again visit the people living here and find children huddled together in bed for days to keep warm. Furnaces out, ceilings falling, ratholes,

flooding leaks, and the kind of utter misery that needs to be forgotten. And the people scraping to gather the dollars to meet their rent each month.

Our landlord has foresight. The rigors of winter must be pushed away by our neighbors when warm weather comes. The sizzling heat of a summer in Harlem is unforgettable. The sidewalk is a prison filled with thin tired children and weariness. Winter has not left here. For this of course we must stay.

NO DESERTION

We must stay and if it comes, be put out in the street. Our neighbors would not understand our leaving in any other way. We have told them that if they will be responsible, if they do something about making things right, the whole world will be better—and their children.

In this most recent crisis here, friends have come forward and been counted. A conference has been set up this month with city officials, our landlord and Friendship House to discuss whether \$500.00 a month is too expensive to carry on our work for community.

It is, we think, a detail pointing out the grave necessity for our work.

—Margaret Bevins

REMEMBER IN YOUR PRAYERS—

Jose Balaguer, longtime volunteer at the New York Friendship House, who died June 15, 1955. He was fatally burned in an automobile accident while saving his wife, Joan. No one who knew Jose and his tremendous charity will be surprised to learn that he gave his life for another.

"Precious in the sight of the Lord is the death of his saints."

CROSSROADS

A man may stand where four roads meet.

A decision he has to make.

A hand outstretched in friendliness May show him the road to take.

—Amy K. Raabe

Readers Write

Dear Editor: Some time ago, one of the workers wrote about the idea of FH Staff Workers going out on a regular job to earn their living. I believe this idea of self-support is more in keeping with American tradition and the principle of private property. The point of "sharing the life" is also worthy of consideration. The spirit of poverty can be maintained by a pooling of resources. It would do away with the stigma which now attaches to the life, and would also attract capable young men to it as a vocation—provided, of course, there was more stability, as is being done in Combermere.*

The majority of your readers will be relieved that at last the name is being changed to something more workable. Also, **Inter-racial** emphasizes the very thing which you are working against: division.

The following comments are made in all sincerity from one who was "on the inside." Please take them for what they are worth. Why make the paper an organ of international and national news? If you read it objectively, you will notice the same trend as the majority of Negro papers all over the country: pointing up evils, picking up stray bits of discrimination here, there, everywhere. Just as the people who are good neighbors and obey the law never get spotlighted in the papers until they become otherwise, so also the good news relating to any problem is "swept under" while the failures receive the publicity. If Friendship House is doing anything to alleviate, correct or uplift, **THAT** should be worthy of mention; the evil should be mentioned obliquely, only as something which is being offset by the good.

There are talks, lectures, courses, given in the several FH. Why not record them in some detail? (Good reporting would do away with monotony.) There are things which staff workers are doing: well, badly and indifferently, which might serve both as a check on the individual (to improve) as well as important data for students of sociology. (Here I do not mean only people going to college.) And here is an important human relationship which is constantly being overlooked by everyone except "the B.": every staff worker has relatives, friends; every volunteer and visitor the same. These people don't read the paper to find out what some hospital in Oshkosh is NOT doing for the Negro; they read it to see how many paragraphs Johnnie or Mary has written—or had written about them—which are of more intense interest than the "news from the Capitol." Naturally, the type of "businessman" who supposedly wrote a letter telling how he enjoyed all these national and international tid-bits of dirt, will not be interested. But I bet for every person of this type (if he exists) you will get 100 of the type I'm talking about: people who like "newsy" bits, who are interested in FH and what the people there are doing. After all, if FH IS DOING ANYTHING, it should be of vital interest as history, a sociological work an apostolate. As it is now, news of the FH houses is confined to a few paragraphs hurriedly written, evidently to make a deadline, and what should be important data is slurred under a sentence, a phrase: "Mr. So-and-so gave a talk on housing which was very inspiring." Probably what he said dealt with a local problem which was being solved, or at least somebody was coming to grips with it. This somebody is doing something POSITIVE, worthy of note.

I remember when I was a Staff worker my friends used to inquire about what I was doing. When I wrote something for the paper my friends bought extra copies of the paper. These people were interested only as long as they felt I had something to do with some project. And I believe everyone else's friends feel the same way. And the work is kept up precisely by these people whom you now neglect.

Yes, you will make the paper what it once was: Friendship House News. But if the work isn't important enough to be written about, is it important enough to be supported? Why should people send in money in response to a letter written once or twice a year by the director, when the rest of the time they don't even know what's going on? Every house should give ALL the staff workers and volunteers a chance to "make the paper" by a system of rotation. Naturally if only one or two are constantly in the news, the reader gets the idea that there is discrimination being practiced by those who profess themselves opposed to it.

Your readers might object—perhaps strenuously—to some things which were said, done or contemplated. But by a pooling of ideas you would really grow.

Yours in Our Lord,

HENRIETTA HRONEK
Cleveland 6, Ohio

* Friendship House, Canada, is headed by Mrs. Eddie Doherty, (formerly Baroness Catherine de Hueck—"the B."). It is in the process of becoming a secular institute, with a training center at Combermere, Canada.

Study Weekends in Virginia



HIKING TO TOWN

THE BRANCHES OF AN OVERHANGING TREE obscure the weather-beaten, paint-demanding sign which announces the last road to Burnley. Another mile brings your car to one of those lovely Virginia valleys for which the state is justly proud. Burnley is in northern Virginia, approximately ninety miles from Washington, D.C. and about fifteen miles from Charlottesville, Virginia. It is not large by any standard—a clump of five or six buildings, including a general store and a few farmhouses. That's all. To friends of the Washington Friendship House, however, the name Burnley conjures up much more than this lovely valley, with its few buildings and farms. To them the name represents an experience in living—spiritual, liturgical, social, and intellectual.

CAPSULE PROGRAMS

On a knoll overlooking the valley

rests the small white farmhouse which is the center of activity of Maria Laaeh farm. It is here that six or seven weekends each summer the Washington house presents capsule study programs on some phase of social and intellectual life. Each weekend a prominent leader in a particular apostolate presents a concentrated program of study for visitors to the farm.

This year's series included, among others, the following speakers and topics: Margaret Garrity of the Social Action Department of the National Catholic Welfare Council, and Dr. John J. O'Connor, professor in the Georgetown School of Foreign Service, who discussed "Integration in the School." Dr. Willis Nutting, professor at Notre Dame University, talked on "Christian Education." Dr. Frank O'Malley, also a professor at Notre Dame University and an editor of the *Review of Politics*, spoke on "Our Lives, Our Culture, and Our Liturgy." Dennis Howard, Associate Editor of *Sign Magazine*, discussed "Catholic Writing." These are a few examples of the type and quality of program offered.

The summer is over at the Burnley farm, but next year will bring another series calculated to provide opportunities for more "weekends in the country." There are two Friendship House farms. The companion farm to Burnley is run by the New York house. Both of them provide substantially the same program. Plan to attend at least one next summer. Further information and arrangements for attending can be made by writing directly to the Friendship House involved.

—Charles Libera

Readers Write

Dear Editor: After having read the paper for quite some time, I've come to the conclusion that the articles tend to be written from a "white" viewpoint and aimed at a "white" audience rather than being written on a person to person basis.

In many cases, sometimes unknowingly, some of us have been "brainwashed" into a "Negro-white" mentality by the society in which we grew up and therefore it is extremely important that we watch out that we are writing to persons and not races.

The injustices are suffered not by biological-mythological races, but by persons, and in our fight to do away with these injustices it is not "equal rights for all races" that we want, but that the God-given rights and dignity of the human person be respected and that all persons may be free to live full, responsible human lives.

If we must use terms, why not write of persons of African or European descent and leave "races" where it belongs, in the pages of mythology.

I've noticed lately that the paper is getting away from the personal paper (in regard to F.H. life) it was and is fast becoming another intellectual Catholic publication along with many others. But shouldn't we concentrate rather on being a paper that is aimed at all men and not just the small group of Catholic "intellectuals." Let's leave articles on Catholic philosophy and theories to *Worship*, etc., and concentrate more on the everyday Christian life, that is the lot of the average layman.

There are many people whom I wouldn't give the paper to. Some because they wouldn't be able to understand the philosophical-theological articles and others because of the "white to white" approach of many of the articles. Let us remember that (as I understand it) Friendship House is for those of us who are not "college-bred" as well as for others. Let's not make it an exclusive "intelligentsia" apostolate.

In the spirit of Christian love,

JOHN ROSENQUIST
Friendship House Volunteer,
New York

Dear Editor: Regarding your issue of April, 1955 I thought Miss O'Reilly's "The Big Take" was very well written, and needed to be written. Surveys of a few Harlem rooming houses that my organization has carried out reveal one apartment which yields to the lessee (who has sublet all rooms in it) eight times his investment in rent—and he has no maintenance charges to pay since he is not the owner. Another building, entirely cut up into very small units yields to its lessee \$30,000 annually (figure based on rents which individual tenants told us they pay.) In this latter building eight children are sleeping in one room, and one tenants pays \$45.00 weekly for the privilege of living there. Needless to say, all toilets and kitchens are shared. The real value of this building is not over \$14,000.

I wish to register one objection to the article cited, however—your caricature of the "slum-owner." Even for propaganda purposes, a conservatively dressed man in a velvet-colored topcoat, wearing a Homburg, would be much more effective, and much more true to life. But aside from this, let me quote from "Facts in Black and White," the very pamphlet in which Mr. Salerno's cartoon appeared. It says on page 16, "Caricatures, whether of Negroes or of other groups of people, should be assumed to be distorted pictures of 90 per cent of the group. The ready acceptance of such caricatures gives evidence of sloppy and lazy thinking."

Sincerely yours for more precise thinking,

FREDERICK BARRY
New York, New York

Book Review

The Deadly Foibles

THE SOCIAL PSYCHOLOGY OF PREJUDICE. By Gerhardt Saenger. Harper and Brothers, New York, 1953. 293 pp. \$4.00.

"People Are Funny" the T.V. program says, and Dr. Gerhardt Saenger has the facts and figures to prove it. Women in a department store in New York told an interviewer that they absolutely would not shop in a store which employed Negro sales girls. But these same women had shortly before the interview made a purchase from a Negro in the same store.

In McDowell County, West Virginia a lady passenger on a bus would be militantly indignant should a Negro man occupy the seat next to her, yet she would ride beside him in a jitney without giving it a thought.

INCONSISTENCIES OF THE SYSTEM

Professor Saenger recognizes that these laughable inconsistencies are brief bits of comedy relief in a whole system of American behavior which results in gross injustice. Using the tools and findings of psychology and sociology, he proceeds to analyze man and his behavior to find out what race is, and what real differences there are between races. He analyzes prejudice and the methods which have been more effective in controlling it in the past.

This short book contains a startling amount of the findings of some of our best studies on inter-group tensions. Two valuable chapters focus on techniques of integration on the job. Another explores how and when contact between majority and minority group members results in a lessening of prejudice.

EDUCATIONAL REALISM

A realistic section on education as

an antidote for inter-group hatreds makes a number of points which are easy to forget in practice. "Education," states Dr. Saenger, "against prejudice cannot succeed on the intellectual level alone. . . . Any person familiar with election campaigns or advertisement is aware of the superiority of the emotional and dramatic over the cold intellectual appeal. . . . Education may lead to mere verbal learning rather than the acquisition of deeper-lying, more tolerant attitudes. Much inter-group education, though not necessarily all, only succeeds in teaching children, as well as adults, to give the right 'democratic' answer on attitude questionnaires." Finally, Dr. Saenger states, "Granted that good education, combining deeds and words with satisfaction of the emotional needs of the prejudiced pupil, may make a considerable dent in the solid wall of prejudice, such superior education was found to be rare."

FREEZING THE STATUS QUO

The treatment of the aims and effects of segregation in the United States will give little solace to those who hold that "separate but equal" facilities provide a harmless and sometimes useful way of regulating human lives. Along with other students of American race relations, Saenger finds that segregation is a potent instrument for freezing the injustices of the status quo, and that it encourages the emergence of false beliefs concerning minority group members.

The average reader may find *The Social Psychology of Prejudice* painful reading in many places. This excellent book will be used most easily by trained human relations experts, for whose use it seems likely the book was intended.

—John Connors

The Tinge of Sorrow

GOD'S MEN OF COLOR. By Albert S. Foley, S.J. Farrar, Straus & Company, New York, 1955.

Following his full-length biography of Bishop Healy: *Beloved Outcast*, Father Foley has compiled a series of biographical sketches of the colored Catholic priests of the United States from 1854 to the present. One cannot give a detailed outline of such a book; one can only say that it is a monument to the priests whose lives it relates which benefits their labors and service.

FAITH, HUMILITY, COURAGE

All these priests, including Bishop Healy and his two brothers, struck against the barriers of racial prejudice at some point of their careers. In addition to the qualities necessary for any candidate for the priesthood (themselves exceptional) they had to have the patience, faith, humility and courage to overcome this extra obstacle. That they were able to do so made them witnesses to the power of God over the weakness of man, the grace of God over the sinfulness of man.

Some of these sketches are detailed studies of the priests' lives; others, either for lack of available material or at the specific request of the subjects, are barely outlines. In either case, the accounts of this poignant kind of bravery give the reader unusual examples of the Christian virtues.

"SOMEWHAT SAD SPIRIT . . ."

Father Foley's prose is lucid; his tone at once factual and sympathetic. Humor and pathos, struggle and reward match each other in this admirable collection. The foreword by Archbishop Cushing of Boston contains very simply the somewhat sad spirit of the book: "Perhaps the best thing I could say about Father Foley's book is that I hope no similar book will ever be written again. (It) represents . . . a struggle against obstacles that should never have arisen. . . . I thank God that I can look into the future to the time when there will be no problem of color in the Catholic Church in the United States."

—Anne Townley Brooks

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("The Virgin." Cement sculpture by Fingerstein. Drawing by L. Vandal.)

Woman of Sorrows

*"Thou hast not spared thy life by reason of the distress and tribulation
of thy people,"*

(Epistle, Our Lady of Sorrows, Sept. 15.)